

# LUCIFER.

## THE LIGHT-BEARER.

PRICE 5 CENTS.

CHICAGO, ILL., JAN. 21, E. M. 304. [C. E. 1904.]

WHOLE NO. 1004

### THE FUGITIVE WIFE.

Extracts From a Criticism on Marriage, Adultery and Divorce, Published by Warren Chase in 1861.

#### PART SECOND: DIVORCE.

Where the laws of marriage or divorce began, I know not; but in some form they are older than civilization or Christianity. The law of divorce is as old as the law of marriage, and has varied with it in all ages, and among different nations and sects; but I will not begin back of Christian authority, nor with any which some Christians will not recognize. The law of divorce, which, according to the Bible, God gave to the Jews, through Moses, may be found in Deuteronomy, chapter twenty-fourth, and is as follows: "When a man hath taken a wife and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her" (in Cottage Bible, that the Jews held, a man might put her away for almost any cause, however trifling) "then let him write her a bill of divorcement, and give it in her hand, and send her out of his house; and when she is departed out of his house she may go and be another man's wife." Verse fifth: "When a man hath taken a new wife he shall not go to war, neither shall he be charged with any business; but he shall be free at home one year, and shall cheer up his wife which he hath taken."

What a singular divorce law God established, giving the power all into the hands of the husband, without judge or court, priest or church, and not even requiring him to consult the wife in the matter, and saying nothing about her right to divorce her husband! I fear he was a partial God, if not a tyrannical one. I do not believe in his law of divorce, even though he is accepted by Christians as King of kings and Lord of hosts. This one-sided divorce law, which does not regard woman, except as a slave, I cannot accept.

Following the authority which the Church must accept, I take next the New Testament, and Jesus, who did not set an example of marriage nor recommend it, and even went so far as to say it was not established in the other life, or kingdom of heaven, which he commanded his followers to labor and pray for the establishment of on earth—which, of course, would exclude it here among those who followed his example or precept. But whether he would have them Shakers or Freelothers I leave for each one to decide; but, if I can understand language, and he is reported correctly, I do not agree with him on the subject of marriage. Paul, who is next in authority, is more explicit, but in very good agreement with Jesus, and was evidently a "crabbed old bachelor," or discarded lover, and he carried out Jesus' precept and example perfectly in his life.

Of divorce, Jesus admits but one cause, and that the one adopted by some of the states and churches of our country—namely, adultery. But they entirely overlook the meaning which he gave, so explicitly, of adultery; for if they would take his explanation of adultery and let the wife have it as an excuse for a divorce, nine out of every ten wives would be entitled to a bill in all the Christian churches of our country, and perhaps nearly as many not included in them; and there would be no need of this or any other treatise on the subject; for the marriage laws would be loosened by a divorce law that would open the gate to nearly all who now suffer by them; for, of course, the adultery of the heart would be crime enough for a divorcement among Christians.

Robert Dale Owen, in his controversy with Horace Greeley on the subject of divorce, very properly says, after quoting Jesus on adultery, "The fair inference seems to be, that the proper cause for divorce is, not the mere physical act of infidelity, but that adultery of the heart which quenches conjugal love; thus destroying that which, far more justly than your cohabitation till death, may be regarded as 'the very essence of marriage.'"

It is not probable that Jesus would have given the matter of divorce unto the Jewish churches, for he had not much confidence in them; and as he had no church and set up no ecclesiastical authority, he must either have left it with the married parties or the civil law. If Jesus' plan of divorce would leave the business to the civil law and to the woman equally with the man, it certainly would be a great improvement on the Jewish mode, and would be also on some of our statutes.

Mr. Owen further says, "That the language of Jesus, fairly construed, designates the proper causes of divorce to be that infidelity of the heart which defeats the true purpose of marriage." If this be correct, it certainly has not been incorporated into any law of divorce with which I am now acquainted.

Following still in the line of lineal Christian descent and valid authority, I come to the old mother church, with her Catholic authority, vulgarly called Roman. This Church pretends to have been built on the rock Christ Jesus, and to have the keys and seal of St. Peter, and to do on earth only what God approves in heaven; bind what no man or power of men can unbind; to seal as God seals, with an everlasting covenant. Fortunately for thousands of poor souls, in marriage she only binds for this life, and lets death be the end of the servitude—otherwise there would be some miserable hells eternal. This Church seals the marriage union with the seal of the Church, and no man can break it; so they have no divorce law but death, which all Christians acknowledge as a divorce established by God for all who want it—and thus to thousands of miserable wretches for whom Church and State have no mercy death becomes a blessing and not a curse, though brought into the world by the fall of man. But the Catholic law was not adapted to all conditions and persons. "Necessity is the mother of invention," and Henry VIII. found a way to get a divorce and not abrogate the Christian authority by setting up a new Church and appointing new bishops with power to do what he wanted done. He was fortunate in finding a Cranmer and plenty of Bible for a Catholic Episcopal Church, with a power to divorce kings at least. So it was found that the Catholic seal could be broken, even if the old Church could not or would not do it.

Many persons are shocked at the immoral tendencies of changes, and those who advocate them, and believe the system they defend and live up to is the standard of morals and essential to a secure state of society. Especially is this so with the advocates of marriage without divorce, or a very limited divorce law; but the practical results of more liberal systems have been to lessen vice and immorality and insecurity for adults and children. Although I do not believe that divorce should be confined to adultery as a cause, yet, as I define adultery, it certainly should be a cause for divorce, especially when often repeated in violation of the wife's person, against her desire, her health or happiness; and more especially still when it brings undesired maternity and crowds unwelcome children into being.

The oldest and most absolute and arbitrary system of marriage made the wife a slave and fully at the mercy and control



of her husband, giving her no voice or control of herself or offspring. From that we have emerged a little, and allowed her to have a voice in making the contract and little or no control of herself or the affairs of her life and home afterwards; have made arbitrary systems of divorce without consulting woman or her interests, in some cases not granting her divorce at all, but always releasing the husband, if from any physical defect the wife cannot admit of that sexual relation for which marriage seems to be mainly established and sustained among Christians.

In the most advanced nations the laws have taken the subject of divorce from the husband and placed it in the courts, under restrictions which have not been made with reference to the interests of the wife. The arbitrary power has only changed hands from the husband to the courts; and as men only compose the courts, both as judges and juries, they alone make the statutes and regulate the laws of divorce, of course we need not expect much amelioration for the wife. We find her chances and interests but little better than under the old system. If the husband can prove his wife has been with another man with such chance as he would improve with another woman for the gratification of his passions—even though she never had a lustful feeling in her life—it will be good ground for divorce for adultery.

#### PAINE MEMORIAL MEETING.

When Thomas Paine was asked why he was going to France and leaving America, where liberty was triumphant, where freedom of the press and speech were guaranteed by the Declaration of Independence, he replied: "Where liberty is not, there is my country." He went to France to take part in the French revolution. If he were alive to-day he would find his services needed, as they were over a century ago.

In the city of Philadelphia, where he was present at the reading of the Declaration of Independence in the state house square on July 8, 1776, an old painting represents him standing with Robert Morris and an Indian.

There used to be hundreds of Paine admirers of the author of the "Rights of Man," but they have died and but a handful remain to do honor to him who battled for the rights of all mankind and suffered the penalty of ungrateful posterity.

The Paine Memorial Association will celebrate his birthday in the lodgings where Paine ate his crust and in the lonely garret where he watched the spider spin his web that suggested to him the idea of his famous bridge, which was the original suspension bridge and the father to all subsequent ones, including the latest, just opened in New York. It was in this garret that Paine entertained Washington and Robert Morris and discussed the finances of the revolution over a homely lunch of bread and cheese. Here his present disciples will read a chapter or two from the original edition of "Rights of Man." We will conclude the services by proceeding to Independence Square and planting a hickory nut from a tree growing upon his grave at New Rochelle.

Glad to have any communications from Luciferites, and especially Moses Harman, who has suffered for defending the rights of women and men. Fraternally yours,

JAMES B. ELLIOTT.

Secretary Paine Memorial Association, 3515 Wallace Street, Philadelphia, Pa.

#### ARE WIVES "SUPPORTED"?

The work that women do in the house is not properly valued.

For, in very truth, a woman almost always works harder in her domestic sphere than a man in his shop or his business. An "eight hours' bill," forsooth! If ever a law is passed forbidding everybody to labor for more than eight hours daily, I see nothing for it but polygamy, relays of wives to do (in eight-hour shifts) for each household all that now is done by one. Eight hours! How many a poor mother would be only too thankful if she could be clear-quilt with twice that number of hours out of twenty-four! John or Tom goes to his factory or business for eight or ten hours, then for the next fourteen or sixteen hours he refreshes himself with food, fun and sleep. But what is Mrs. John doing? She must rise early in the morning to get breakfast for "the bread-winner," who "keeps" her; then she must wash and dispatch to school the four or five noisy youngsters, darting here and there like eels; and dress one or two babies,

and look after them constantly, and make beds, and sweep and scrub, and cook a dinner, and serve table when it is eaten, and then clear away; and prepare the evening meal, and serve it, and clean after it; and mend piles of old clothing; and make new—perhaps little frocks like a dressmaker, and trousers like a tailor, out of bigger ones; and do the laundry-work for the household, say six or eight persons; and bear and give birth to children—that "labor" so severe that it stands in the parlance of every nation as the very type of the primal curse—and suckle and tend them in endless succession, lying awake at night, not for one year, but year after year, with the ever-new baby who needs feeding and soothing. It cannot all be done, perhaps; it can hardly all be done thoroughly and completely. But the very impossibility of one woman successfully accomplishing the work of housemaid, cook, nurse to babies, needle-woman, sick-nurse, laundress, and mother, only worries her who is expected and tries to do it all; and she toils on from early morn to midnight, without rest or recreation, and sinks, worn out at last, to a sleep of a few hours, broken and fitful because of the baby at her side.

Well, is this woman "kept" by her husband? The idea is quite funny—only it is tragic, too. This lot of unrelieved labor is the lot of the poor man's wife who has a large family. Well, thank God! there are compensations in it. If the husband now and then gives a word of love and appreciation, and little arms are fondly thrown round the wearied shoulders, life is not all bitter. But it is obviously ludicrous to talk of women of this rank as maintained by their husbands in any other sense than that in which all laborers are "kept" by those who take the fruit of their toil, and return them in exchange the bare means of living.

Among people a little better off, the tale is not very different. Generally where the wife is allowed one servant the mistress herself does part of the housework, and her needle is hardly ever out of her active right hand except when the hand is filled instead with a duster, a rolling-pin, or a baby. The wife of many a poor curate, struggling professional man, semi-successful author, head-clerk or shopkeeper works nearly as hard and quite as long each day as a workingman's wife. The middle-class woman's labor may be expended in somewhat different ways from that of the workingman's wife, because the employer (her husband) needs different services—his children's clothing kept "genteel," his home refined, and his table varied and agreeable. But none the less the work is incessant, wearing to the muscles and trying to the nerves.

Wives in even a somewhat richer class, too—say, those of men making several hundreds a year—earn their living as hardly as their husbands, generally. There is so much to arrange, and so much to do by the mistress, even when servants are kept. The mistress is always on duty, always pursued by her responsibilities. Complete absorption and complete repose are the true law of work. The housekeeper never has the pleasure of either. Her work is perhaps all trifling, all petty, yet all needful and incessant. It is only when sickness or death takes her hand from the rudder, and the good ship of home staggers in breakers of discomfort in consequence, that her work in the household is at all understood by husband and sons. In short, matronage is a profession for women, a business, in which most of us are employed. I claim that the woman's work in the house is as important to the community as that of the man outside, and deserves as much credit, and establishes an equal claim for fair wages. As far as the work goes, hers is generally the more laborious, because the more incessant and the less interesting. When I say this, I speak of that which I do know. I have a profession, and I am a housewife—and I know well which is the most vexatious, the least agreeable, and the most unending class of duties. It is the "woman's work" which is never finished, is not pleasant to do, is done for no pay, and is regarded as nothing. The "man's work" is often a deep interest to do; it brings consideration and recognition; and by it I can earn in a few hours the value of my board and lodging for a week. In the home a woman works hard day after day without ever by law establishing her right to anything beyond a bare maintenance from her employer. If she receives more, it is by grace; and her husband thinks that he "keeps" her, and, consequently, that her dress, her amusements, and the like, are his generous gifts, that he may withhold at his good (or bad) pleasure.—Mrs. Florence Fenwick Miller in the Lancaster Guardian.



## AN APPEAL TO THE CLERGY.

At the present time the chief means of transmitting to men the truth revealed to you by God consists in propounding this truth to ignorant adults and to unreasoning children who will accept everything.

This teaching generally begins with the so-called Scripture history, consisting of selected passages from the Bible—those Hebrew books of the Old Testament which, according to your teaching, were dictated by the Holy Ghost, and are therefore not only undoubtedly true, but also sacred.

This Scripture history begins with an account of how God, who had been living eternally, six thousand years ago created from nothing heaven and earth; how he next created animals, fishes, plants, and finally man, Adam, and his wife, made out of a rib of Adam. Then it is related that, being afraid of this man and his wife eating an apple which had the magic property of giving power, he forbade them to eat this apple; how, in spite of this prohibition, the first human beings ate this apple and were consequently ejected from Paradise; and how for this disobedience all their progeny were cursed and the earth itself was cursed so that since then it produces weeds. Then is described the life of Adam's descendants, who became so depraved that God drowned not only all of them, but also all the animals, and left alive only Noah and his family and the animals taken into the ark. It is then described how, amongst all men, God chose out Abraham and made an agreement with him according to which Abraham was to recognize God as God, and in token of this to perform circumcision, while God undertook in return to furnish Abraham with a great progeny and to patronize him and his descendants. Then it is narrated how God, patronizing Abraham and his descendants, performed in their interests most unnatural deeds called miracles, and did the most dreadful cruelties. With the exception of silly stories sometimes innocent, such as the visiting of Abraham by God and two angels, Isaac's marriage, etc. but sometimes immoral, as the swindling practiced by God's favorite, Jacob, the cruelties of Samson, the cunning contrivances of Joseph—the whole of this history, beginning with the plagues sent by Moses on the Egyptians, and the murder by an angel of all their first-born, down to the fire which consumed 250 rebels, and Korah, Dathan and Abiram, and the destruction in a few minutes of 14,700 people, and down to the foes who were sawn asunder with saws, the priests executed by Elijah for not agreeing with him, and the boys who were cursed by Elisha for laughing at him, and torn and eaten by bears—the whole of this history is a series of miraculous events and awful atrocities committed by the Jewish people, by their leaders, and by God himself.

But this does not exhaust your teaching of the history which you call sacred. Besides the history of the Old Testament you instruct children and unenlightened people in the history of the New Testament in such a way that the chief significance of the New Testament is made to lie not in its moral teaching, not in the Sermon on the Mount, but in the harmony of the Gospel with the history of the Old Testament, in the fulfillment of the prophecies, and in miracles: the moving star, the angels' song, the conversation with the Devil, the turning of water into wine, the walking on the water, healings, raisings of men from the dead, and lastly, the resurrection of Christ himself and his flight into the sky.

If all this history of the Old and New Testaments was propounded as merely a story, still scarcely any teacher would have courage to relate it to children or to adults whom he wished to enlighten. But the narrative is propounded to people incapable of criticising, as the most trustworthy description of the world and its laws, as the most authentic teaching about the life of men of bygone days, about what should be regarded as good and bad, about the essence and qualities of God and about the duties of man.

We speak of harmful books! but does there exist in the Christian world a book which has done more harm to men than this dreadful book called the Scripture history of the Ancient and New Testaments? Yet all people of the Christian world pass in their childhood through this study of scriptural history, and this same history is propounded to all unenlightened adults as the first essential foundation of knowledge, as the sole eternal truth of God.—Leo Tolstol.

The desolating hand of power.—Hallam.

## COMSTOCKISM IS THE REAL ENEMY.

The Connecticut doctor who once and again kicked Anthony Comstock downstairs is not altogether unworthy the gratitude of his countrymen. Outside Comstock's circle of supporters, the only persons who will regard the act with disfavor are those who hoped that the job of kicking Comstock would fall to them. But praiseworthy as we must regard the conduct of this doctor, the way Anthony has turned the incident to account by advertising his injuries just at the time his annual meeting is due shows that he will never take a kick for a hint; he is not to be put out of business in that way. Likewise, if he were kicked off the earth we should still have his graft among us, and that is worse than he is. Comstockism is the thing to kick, and it can be reached without soiling a boot on the person of Comstock. It can be exterminated by a popular revolt against every law that is not essential to the protection of personal rights.

There are people who would kick Comstock, but who would not kick at all against the legislation that gives to him and other parasites, like the secretary of commerce and labor and variously enumerated assistant postmasters, their power to harass.

The question that Mr. E. C. Walker asks in the title of his pamphlet, "Who Is the Enemy: Anthony Comstock or You?" goes direct to the root of the matter. Every man who has not registered his protest against the Comstock law and the other laws of its kind, littered by the same breed of elected incompetents, is to blame for the abuses they legalize.

I attempt this observation for the purpose of calling the reader's attention to Mr. Walker's pamphlet and advising him to read it. The price is only 20 cents. The work is a complete analysis of the Comstock idea, showing its results in the past and its dangers as regards the future, and it points out how the carelessness and indifference of the people generally are responsible for the existence of the abuses and brutalities that a few are elected to suffer. Everybody knows Mr. Walker to be a radical, but he is a perfectly sane one who makes no reckless statements nor advances fallacious arguments. As president of the Liberal Club and as the pusher of everything that carries Liberalism with it in New York, I regard him as the most useful man now living. He is also one of the clearest thinkers and writers, and he is afflicted with none of that physical and mental indolence which prevents many of us from doing our best. A part of his reward should be a wide circulation of this pamphlet, "Who Is to Blame: Anthony Comstock or You?"—G. E. M., in Truth Seeker.

## FROM THE PEN OF A PROMINENT SOCIALIST.

The poor, unfortunate lackies of the present capitalist administration are now "star actors" in a role of censorial villainess against Lucifer, published at 500 Fulton street, Chicago, Ill., a journal that promulgates ideas that are absolutely indispensable for the advance of the human race. Have compassion on them, truly they know not what they do. For proof of this, we only have to consider the fact that their actual compensation is neither increased nor diminished in the least—their actions being entirely regulated by the powers whose duty is to look after the interests of the present dominant class in society.

There are two grades of lackies—Big Lackies and little lackies. The Big Lackies know well (for they possess all the institutional knowledge there is; otherwise a large B and L would not be appropriate at all) that the safety and perpetuity of their masters' position depends entirely upon the continued ignorance of the common people. Therefore, any medium that lets in the true light upon any one or all of the different problems of life that give the dominant class a special privilege must be suppressed if possible. Hence the little lackies get their orders, and the individual or individuals who are battling for truth and justice get the inconvenience.

That such conduct will react for all time to the detriment of these poor servants of iniquitous masters, who know only brute force and the abuse of power, is an established scientific fact. To be remembered with disrespect and abhorrence is what unites any soul with discord and inharmonious effects so long as that soul possesses any degree of individuality.

To be remembered with ardent and universal affection is what unites the mundane defects of a great and noble soul with the Omniscient. Such will be the fate of the editor of Lucifer and his co-workers.

ALBERT STROUT.



# LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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## LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## THIRD SERIES. VOLUME VIII. NO. 3.

This issue has nothing from the editor because copy failed to reach the office in time.

## FOR FREE SPEECH.

The editor of the San Francisco Star, James H. Barry, says in his issue of Jan. 9: "Lucifer is the name of a paper published at Chicago. It is largely devoted to a serious, decent discussion of the problems of marriage, divorce and sex. Its editor is Moses Harman, a good man whom we admire for his devotion to the right as he sees it, and for his willingness to suffer financial loss, and even imprisonment, for the right to freely speak and print his views. With those views we have but little agreement, but that is mere intellectual difference, which in no way hinders our admiration for the spirit of the man.

"Lucifer is the most recent victim of the press censor of our imperialized postoffice department. A recent issue was held in the Chicago postoffice. No notification was sent to the acting publisher, Mr. Harman's daughter, and she first knew of it through the complaints of subscribers. In answer to her inquiries, the postmaster informed her that the edition was in violation of section 497 of the postal laws and regulations, but gave no other clew by which the puzzled woman could ascertain what her offense had been, whether in reading matter or advertisements, or how she could avoid it in subsequent issues.

"The section in question forbids the mailing of obscene matter or lottery advertisements. The paper contained absolutely nothing that could be classed under either head. Some clew to the action of the department may be had, however, if it is known that the larger part of the paper was taken up with a report of the mass meeting in New York to protest against the arbitrary deportation of John Turner, the English labor leader, with whose wrongs the readers of the Star are familiar. Lucifer's offenses are that it is not respectful to those who attempt to exercise arbitrary power, and that it is financially weak. So it is selected for suppression instead of the more powerful dailies and weeklies which have also dared to stand for real Americanism.

"Lucifer has also been informed that its privilege of entry to the mails as second-class matter has been revoked, this action likewise being without explanation.

"The powers that be at Washington are strenuous and brave only against the weak and helpless. This is true in all matters, great and small, whether of international relations or domestic

affairs. The weak nations and the weak journals have no rights; the strong may do as they please.

"Mr. Harman is now in San Francisco. To-morrow (Sunday) afternoon, at 2:30, he will lecture at 909 Market street, in Justice Hall, on 'Evolution.' No admission charge will be made."

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The Milwaukee Advance, Robert Schilling's paper, gives space to the entire explanation of the difficulty with the postal department which was published in Lucifer No. 1001. It heads the article, "Another Infamy Perpetrated by the Postal Authorities. Suppressing Reform Papers Without Trial. Attempt to Choke Off Lucifer, an Honest Reform Paper, by Robbing It of Second-Class Mail Privileges."

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In the suppression of the issue of Dec. 17 the New York Truth Seeker sees an attempt to stop the dissemination of information regarding the Turner case. It says:

"After several attempts at exclusion by the postoffice authorities, which have been met and thwarted by the publishers, Lucifer, the Chicago radical paper, has been denied second-class rates in the mails, and must have a stamp on every copy. Why pound rates are withheld is not stated by the Chicago officials, but the intimation that Lucifer violates section 497 of the postal laws leads to the conclusion that somebody has detected an impure thought in Lucifer. Mrs. Lillian Harman, who conducts the paper in the absence of her father, the editor, declares that there is not a word in the number complained of to which a prude could object. Lucifer combines with the advocacy of Social Freedom a disbelief in organized government, and the number seized contained a report of the Turner mass meeting in New York. As the censors have not deigned to enlighten anybody about the matter complained of, the public will draw its own inference as to the animus of the proceeding."

★ ★ ★

While Turner, who has committed no offense whatever, except that of landing in New York and advocating trades unionism, is quietly waiting for the hearing of his case before the Supreme Court, for his defense before which the American Free-thinkers are making every preparation, at a great outlay of both time and money, the publishers of Lucifer in Chicago have come to the end of their many persecutions by their publication being finally barred from the United States mailing privileges as second-class matter. The final decision of the postoffice authorities is one of the most stultifying and disgraceful that can be conceived. Every objection made by the postoffice on grounds relating to the subscription list and the advertising matter having been successfully met by the publishers of Lucifer, they were astonished to find that the issue of Dec. 17 had not reached their subscribers. A letter of inquiry brought a curt note from the postmaster stating that the issue had been held as unmailable for breach of section 497 of the postal laws. By reference to the act itself it was found that section 497 relates to "obscene" publications; and here comes in the absurd and disgraceful part of the matter. Uncle Sam says he will not permit obscene matter to be sent through his postoffice to corrupt the minds of his children, and yet, though his postal officials deprived Lucifer of second-class mailing privileges on this ground, they informed the publisher that the paper would be carried if he paid ordinary full rates! The right to stop objectionable matter going through the mails should never be allowed to be exercised unless the postal authorities immediately begin a criminal prosecution against the sender of the objectionable matter. That would be a test of the legality of the decision. At present the postmaster is an autocrat from whose decisions, childish and vicious as they often are, and are especially in this case, there is no appeal.—Secular Thought (Toronto, Canada).

## HOW TO HELP TO CIRCULATE LUCIFER.

We hope the friends of Lucifer will do all they can to extend its circulation. For this reason we make the price of \$2.25 for two copies to one address. The extra 25 cents merely pays for extra time, trouble and paper.

We will give a copy of Dr. Foote's "Home Cyclopaedia," price \$2, with Lucifer one year for \$3. This is a family guide-book of medical, social, and sexual science, containing 1,246 pages, with 400 pictures, eighty in color. Send for circular.



## GEORGIA REPLOGLE.

To give the name of a person as the heading of an article usually means that the words to follow will comprise an obituary statement of the good qualities of that person. It is not the case in this instance. Georgia Replogle still lives, and I think that we who appreciate the work she has done should give expression to that appreciation before it is too late. I am reminded of my sins of omission by the following paragraph which I find in *Liberty*:

"*Liberty* desires to call the attention of its friends to the distressing situation of Georgia and Henry Replogle, the former publishers of *Egoism*, than whom there have been no more faithful workers for the cause of Anarchism. For many months Georgia Replogle has been seriously and suffering ill, and her illness has necessitated heavy expenditures, which the arduous toil of Henry Replogle, himself in poor health, has been insufficient to meet. Their present condition is painful and perilous in the extreme. They have not authorized this journal to appeal on their behalf, but it takes the responsibility of doing so. The gratitude that all Anarchists must feel toward these clear-sighted and untiring champions of liberty should find immediate expression in the form of money contributions, which may be sent to Georgia Replogle, Box 1307, Denver, Colo. And sympathetic letters from earnest friends, whether accompanied by money or not, would surely carry cheer and comfort to a home now buried in the darkness of depression."

When I first heard of Georgia Replogle she was living in Liberal, Mo., the town founded by G. H. Walsen, in which there was to be permitted no church, no saloon and no unconventional views or actions in regard to the relations of the sexes. E. C. Walker had visited the town, and it was, if my memory is correct, in discussions with him that Georgia and Henry received their first ideas regarding radicalism. They were very much in earnest and made no effort to conceal their opinions, and the attempt was made to force them to leave the town. A great deal of bitterness developed, as is often the case in a small community. The story of their experiences, as Georgia afterward told it to me, is interesting, but I cannot go into details now. When I was sixteen years of age they came to our home and helped for a few weeks in the publication of *Lucifer*. It was at one of the most important periods in my life, and I shall never forget the long walks and talks with Georgia between the printing office and home. I think she was only twenty-two at that time, but I felt all the admiration and affection that a young girl can feel for an older woman. I do not remember that she gave me advice, but I am sure that the talks we enjoyed have had much influence on my life. I did not think she was beautiful, and I have never seen a woman who dressed more plainly. Indeed, her greatest fault was her indifference to her own personal welfare. To accomplish her work was the important thing, no matter whether hungry or cold or tired. I think that in those days, as well as later, it was her stoical indifference to her physical well-being that undermined her health. They bought a few pounds of second-hand type and a little hand-press and went back to Liberal and issued a small paper in spite of renewed persecution. Later they went to California and there again issued a paper, which, like the proverbial good, died young, they being obliged by failing health to give it up after several years' publication.

Georgia has always done what she could to help others. A greater-hearted woman it has never been my good fortune to meet. I hope that in her hour of need she may receive a return in kind of what she has given. But no charity do I bespeak. Let those only give who feel that in doing so they are giving her a portion of the reward well earned.

LILLIAN HARMAN.

## "DARE TO STAND ALONE."

I honor any man who in the conscientious discharge of his duty dares to stand alone; the world, with ignorant, intolerant judgment, may condemn, the countenances of relatives may be averted, and the hearts of friends grow cold, but the sense of duty done shall be sweeter than the applause of the world, the countenances of relatives or the hearts of friends.—Charles Sumner.

"Nora: A Doll's House," and "Ghosts," by Henrik Ibsen, bound together in olive cloth, with red lettering. Containing sketch of the life of the author. 108 pages. With *Lucifer* one year, \$2.25.

## PROSECUTIONS FOR BLASPHEMY IN ENGLAND.

There have been few cases of prosecution for blasphemy in our country in comparison with those in England. Many people will be surprised to learn that men have been sent to prison for publishing and selling Shelley's "Queen Mab," and that there was a time when it required courage to publish or sell that work. Now it can be procured of any publisher or bookseller. To-day requires courage to frankly discuss the questions relating to sex, but some day it will be as freely discussed as "Queen Mab" is now freely sold.

The would-be suppressors of thought and speech refuse to read the history of the past and to learn its lesson. Always there have been attempted suppressions and always have the attempts failed. Although they have succeeded in silencing individuals by imprisonment and death, the ideas advocated by these individuals have lodged in the minds of others and have lived. "Blasphemy" was considered by our ancestors a far greater crime than is the so-called "obscene" discussion of the sex question in our day, and it will not be long before those who discuss the latter question will be as free from prosecution and persecution as are those who at present in this country discuss questions of religion.

The following incomplete list of prosecutions and imprisonments in England for "blasphemy" is taken from the *Truth Seeker* of Bradford, England:

- 1794—Simmons, for "Age of Reason," two years; Crosby, for "Age of Reason," two years.
- 1797—John Davies, for "Scripturian's Creed," one year; John Gratton, for "Christian Mysteries," heavy fine; Thomas Williams, three years' imprisonment.
- 1812—D. T. Heaton, prosecuted seven times, pillory inflicted and £2,800 literature destroyed.
- 1813—George Houston, two years and fine £200.
- 1817—William Hone, his political parodies prosecuted as blasphemous; Shelley deprived of his children on account of his infidelity; Richard Carlile, nine and a half years' imprisonment and fines amounting to £2,000; Retchford, six months for report of Carlile's trial.
- 1818—James Williams, six months; Joseph Russell, six months; James Tucker, six months.
- 1819—John Cahuac, heavy fine for Palmer's "Principles of Nature."
- 1820—Thomas Davison, two years; Joseph Swann, four and a half years; Thomas Tyler, three months.
- 1821—Jane Carlile, two years for Sherwin's "Life of Paine"; Mary Ann Carlile, two years.
- 1822—Mrs. Susan Wright, two and a half months; Samuel Wadlington, one year for "Principles of Nature"; Humphrey Boyle, twenty-three months; Charles Trust, six months and £20 fine for "Principles of Nature"; Joseph Rhodes, two years; Joseph William Trust, two years; William Holmes, two years; John Barkley, six months; William Rance, one year; Charles Sanderson, one year; Turner, one year; Atkinson, one year.
- 1823—Robert Wedderburn, two years for blasphemous speech; William Tunbridge, two years; James Watson, one year for "Principles of Nature," and several other prosecutions; John Jones, six months for Carlile's "Letter to Walt"; William Clark, four months for "Queen Mab."
- 1824—William Campton, three years; John Clarke, three years; William Haley, three years; T. R. Perry, three years; Richard Hassell, two years; T. Jefferies, eighteen months; W. Cochrane, six months; J. Christopher, six months; M. J. O'Connor, six months; James Affleck, three months for "Queen Mab."
- 1827-31—Robert Taylor, three years for blasphemous discourses.
- 1840—John Cleave, four months for Haslam's "Letters to Clergy"; Abel Heywood, committed for trial, but prosecution abandoned; Henry Hetherington, several prosecutions.
- 1841—Moxon, the publisher, the last prosecution for "Queen Mab."
- 1842—Charles Southwell, one year and £100 fine for "Oracle of Reason"; G. J. Holyoake, six months; George Adams, one month; Mrs. Harriet Adams, one month.
- 1843—H. Robinson, twelve months; James Finlay, three months.
- 1844—Matilda Roalfe, two months.
- 1846—Thomas Paterson, fifteen months.
- 1857—Mrs. Emma Martin, six months; Thomas Pooley, twenty-one months (five months only served, owing to exertions of Buckle, Mill, etc.).
- 1878—Annie Besant, deprived of her child for publishing an atheistical work and associating with an infidel author (Bradlaugh).
- 1882—Henry Seymour, for blasphemous placard.
- 1888—G. W. Foote, one year for Freethinker; W. J. Ramsey, nine months for Freethinker; H. A. Kemp, three months for Freethinker.

LILLIAN HARMAN.

The Diety, it seems to me, was very unkind to Adam and Eve when he denied them the pleasures of courtship.



## VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

A. E. A., New York: Too bad the postoffice department has been annoying you. Lucifer has always been put at too small a price. What it takes for its mission is of too great an importance to be cheap. I inclose \$4 to pay subscription for two years. I hope that the postal authorities have got through annoying Lucifer. May the trials and persecutions bring out Lucifer's friends and be an immediate benefit.

G. J. Lambrigger, Niobrara, Neb.: I missed Lucifer three weeks ago and was satisfied that you had got into the toils of the censor. I will pay the difference in subscription price, but would suggest that you change the paper from a weekly to a monthly. I am getting two monthlies that I have been trying for four years to stop coming to me, and I have not paid one cent in all that time, but they are still coming. They are friendly to the administration. You can see what discrimination is made.

J. R. Price, M. D., Athens, Tex.: We are here in Texas and miss Lucifer, although the sun does pour out his effulgent rays so abundantly that coats are unnecessary. This is indeed a beautiful climate; the soil fertile for all kinds of fruits and vegetables, as well as cotton and corn. The people are simple natives of the country, unable to lift themselves out of the ruts that they were born in. The people are very religious, not pious. I asked one pastor if he held prayer meetings. "Not now, as the members who pray are sick."

H. W. Boozer, Grand Rapids, Mich.: It grieves me deeply that an ignorant, ungrown set of people must hold the power over their betters in intelligence, and that in this reign of the brute in man our beloved Lucifer must suffer. I think that if every Lucifer that is issued were to be mailed by the subscriber to some one who he or she may think might possibly be interested, this would certainly aid to increase the subscription list, and all of us can do so much. I hope time will yet mete out to you the success you deserve.

John Borthwick, Ontario, Cal.: I note the contents of last Lucifer with sadness because of the intolerance manifested by the postal officials. However, when it is a case of war for a just liberty, I cannot do anything else than stand by you as a subscriber, and the cost in money is not the first consideration. I hope every subscriber will regard the matter as a suppression of their own individual liberty, and an attack on dearly bought freedom of society, so far as it yet exists. Eternal vigilance is necessary at every step of progress.

E. Bordwell, Nebraska City, Neb.: About fifteen years ago I happened to read in the Twentieth Century an article on the prosecution of M. Harman for sending Lucifer through the mails. I sent for a sample copy, liked it, subscribed for it, and have taken it ever since, paying therefor all that was asked, and have always had full worth of my money. It goes into my home and is as welcome and necessary there as any other paper we get. I can scarcely believe that such a paper can be barred from the mails by any law. Some men may have the power to do it, but I hardly believe there is a law that has the power. Would like to see it tried if there is any way to get at it.

T. F. Lee, Lakeport, Cal.: Inclosed find \$1 to help pay for the increased price of Lucifer. Individual liberty is a thing of the past. No doubt there is a fiend behind this government that is determined to crush out the life, energy, enthusiasm and hope of the individual; it may be ecclesiastical, it may be bull-headed willfulness, or it may be ignorance pure and simple. At any rate, all combined powers seem to be bent upon the determination to crush out any respect for the individual. The person who will not allow his thoughts to run in the channel marked out by the stronghold of combined power is called upon to halt, and every means of conveying his thoughts are taken away from him, and this without any redress or any possible show to compel a cause for action; all effort seems to be done in the most

blinding and bewildering way possible. But then, governments in the past have grown up, ripened and gone down, and had to begin with the individual—its seed—again. A progressive government must have progressive individuals, for as the units are, so will be the nation. But why talk? Tyrants do not want to progress.

J. V. Carter, Indian Territory: Would you care to know why I like Lucifer? Because of its teachings on the sex question. I was raised in a home that was anything but a home, and the jealousy of my father toward my stepmother robbed our home of peace and love. There are no pleasant recollections of childhood for me. Now, I believe Lucifer's mission is to make men reason. Why, until I read Lucifer I thought that women had no rights that were not granted by their husbands. Since reading your paper my mind is broader and more liberal; and as to my relations with my wife, we are sweethearts and our children have never heard us quarrel—in fact, we never quarrel. Of course I do not approve of every word written by the various correspondents, but I am sure that Lucifer's mission is a good one.

Albert Strout, Spokane, Wash.: Lucifer No. 1001 came to my desk this week with a one-cent stamp attached. I hastened to the editorial page to ascertain the cause. When I discovered that the United States postoffice department had refused to fulfill its mission—serve the people—I simply injected a little more Socialist determination into my work—and remarked to those present that the last vestige of private capitalism must be abolished before the people will be protected against such outrages. Inclosed find \$2 for my renewal. My experience of a year and a half with the business end of The New Time of this city has taught me the value of renewals. So allow me this opportunity to request all readers of Lucifer to help the cause by renewing their subscriptions at once. It is now that Lucifer needs assistance, not to-morrow, for to-morrow will never put in its appearance.

Paul L. Sautter, Philadelphia, Pa.: I most assuredly will keep up my subscription if the price is raised to 5 cents a copy. I consider Lucifer the brightest and most original paper that I read, and would not lose it at any price. I sincerely hope that this persecution will soon cease. I send my copy to a friend in New York every week, and he enjoys reading it, although very conservative in his opinions on every question. I hope the editor is enjoying his stay in the West, and desire to see him gain strength and energy, so that he can complete his book on the Postal Inquisition. I am anticipating its appearance with the greatest of interest, and will try to secure a few readers for it. Make Lucifer better than ever. As contributors, I enjoy reading Adeline Champney, E. C. Walker and others. Why doesn't Mr. Walker write more for the paper?

[Mr. Walker has not lost interest in Lucifer and its work, but says, when he is asked to write, that his time is so fully occupied that he cannot devote any to writing for Lucifer.—L. H.]

Joshua Harman, Jacksboro, Texas: I see that they are trying to suppress Lucifer. I have been thinking that, as I am old and suffering physically, I would discontinue taking Lucifer for a while. But this attempted suppression has decided me to renew my subscription, so I inclose \$2 for another year. Our forefathers fought for liberty in the revolutionary war, and I am not willing to lose our liberty without a tremendous fight for it. We are not willing to lie down and let our bosses ride over us rough shod.

[The writer of the foregoing is a younger brother of the editor of this paper. Both grew to manhood in the Methodist faith. Moses received his education in a Methodist college and intended to become a preacher of that sect. His study of the Bible and of books favoring religion, and his own thought on the subject, caused his reason to reject the Christian religion before he had read a work in opposition to that religion. His brother Joshua remained in the faith of his youth until some time after Moses started the publication of this paper. It was a source of pain to Joshua that his brother should do such heretical work, and he offered him a sum of money to desist from it. Moses offered to read anything in favor of religion if Joshua would read what he sent him on the other side. The agreement was made, and "The Age of Reason" sent to Joshua. Thus it



came about that, like their namesakes of old, Joshua followed Moses out of the land of darkness and superstition toward the Promised Land, freedom of thought and action, which is a better goal than that sought by the Israelites of old and the attainment of which does not necessitate the slaughter of those already there.—L. H.]

### THE LOGIC OF CONVENTIONAL MORALS.

"Divorce: A Peril to the American Home," is the title of an article contributed by the Hon. Frederick H. Gillett to a current magazine. The honorable gentleman wants jurisdiction over divorce taken away from the state courts and relegated to national tribunals. Having expressed this desire, he adds: "My own opinion and wish would be to go a step further, and imbed in the constitution a limitation of divorces to a few causes, not including desertion, which is so often collusive, and a provision that if remarriage is allowed at all, it shall not be granted to the party for whose fault the divorce is decreed. Of course, there is much force in the argument that to grant divorces without the possibility of remarriage is to insure illicit indulgence. But, on the other hand, experience has proved that allowing remarriage is a constant provocation to divorce, and to me that seems the greater evil."

The Truth Seeker's comments (which to me appear to bear the "earmarks" of the editor's observant brother George) follow: "If homes are what Mr. Gillett wants, why does he object to divorced persons trying to establish them legitimately? A person who has failed with one married partner might succeed gloriously with another. Mr. Gillett proposes a queer morality when he says that 'illicit indulgence' is a less serious evil than the separation of a husband and wife who cannot live happily together. Probably this Massachusetts moralist would regard seduction as a minor evil compared with breaking off an engagement."

### ONE GRATEFUL SON.

"This," said the guide, "is the grave of Adam." With reverential awe the wealthy merchant tailor, on his first trip to the Orient, drew near and cast a lotus blossom on the tomb. "Erring ancestor," he murmured, "I should be the last man on earth to revile your memory. To your sin I owe my prosperity."

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Hugh O. Pentecost writes thus to Edwin C. Walker about the latter's new work, "Who Is the Enemy: Anthony Comstock or You?" "Your pamphlet is a strong discussion of the question at issue that one could give to a conservative friend with some hope that he might read it through."

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